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# The Steubenville REGISTER

VOL. 71, NO. 19

SERVING 13 COUNTIES IN SOUTHEAST OHIO

MAY 20, 2016



**Mary will be mounted on a platform and carried through the streets of Steubenville June 4 to open the Year of Reconsecration of the Diocese Steubenville to the Immaculate Heart of Mary. The statue originated at Nelson Fine Art and Gifts, Steubenville, Mark Nelson, owner. Brody Stutzman of Nelson's crafted the heart for the large fiberglass statue. Mike Nelson, also of Nelson's, built a litter on which Mary will be carried and constructed a case in which she will be placed when transported between churches in the diocese throughout the Year of Reconsecration. The June 4 Marian procession will begin at 10 a.m. at St. Peter Church, 425 N. Fourth St. Processors should gather, beginning at 9:30 a.m., in the St. Peter Church parking lot. The processors will continue onto Third Street, South Street and then to Holy Name Cathedral on South Fifth Street. During the procession, pauses will occur for prayer for mercy, justice, unity, renewal and hope, and prosperity. Processors then will proceed up Fourth Street for a return by 11:30 a.m. to St. Peter Church, where Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate Mass at noon. At the conclusion of the day, the statue of Mary will remain in St. Peter Church. On June 11, she will be transported to Triumph of the Cross Parish, Holy Rosary Church, Steubenville. (Photo by DeFrancis)**

## Deacon Gray will be ordained to the priesthood

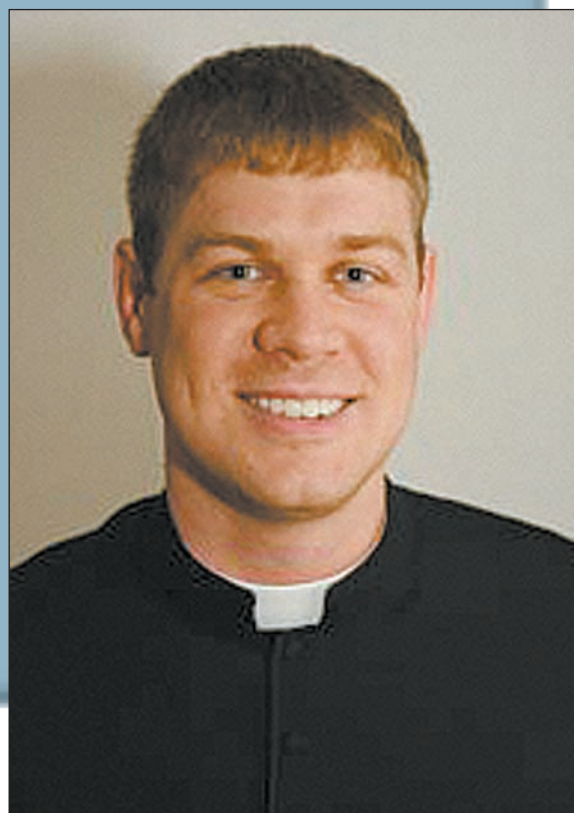
STEUBENVILLE — A Pennsylvania native who has made the Diocese of Steubenville his home — Transitional Deacon Ryan B. Gray — will be ordained to the priesthood for the diocese during a 7 p.m., May 20, Mass at St. Peter Church, Steubenville, celebrated by Diocese of Steubenville Bishop Jeffrey M. Monforton.

Born Aug. 16, 1985, in Erie, Pennsylvania, Deacon Gray is the youngest of the five children of Gary E. and C. Eileen Gray. The 30-year-old has three brothers and a sister.

In Pennsylvania, he attended a Catholic grade school, St. Gregory, and a public high school, North East, from which he graduated in 2004.

Because of a conversation during a Thanksgiving dinner, Deacon Gray first thought of attending college at Franciscan University

of Steubenville. "I never considered the priesthood until I was at Franciscan University," Deacon Gray said, during a recent sit-down at The Steubenville Register in the chancery



(Photo provided)

Transitional Deacon Ryan B. Gray

in downtown Steubenville. It was at the university, he said, that he grew in his faith and his understanding of the faith. "I felt at home in Steubenville," Deacon Gray said.

With a deeper desire for prayer and holiness, Deacon Gray saw it as logical that he would consider a vocation to the priesthood. Franciscan University has a great environment for a person to grow in his faith, Deacon Gray said.

Then, in addition, he started attending daily Mass at Holy Name Cathedral or Holy Rosary Church, both in Steubenville, where Father Thomas R. Nau is rector and parish pastor. "I felt at peace there," Deacon Gray said of his Mass attendance.

It was there, also, at the Masses, that he interacted with former Diocese of Steubenville Bishop R. Daniel Conlon. Deacon Gray credited Bishop Conlon, now bishop of the Diocese of Joliet (Illinois), with having a lot to do with him pondering a vocation to the priesthood. "He was the

first to ask me if I had considered the priesthood. He asked me what I was doing after graduation."

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**Diocese of Steubenville Bishop Jeffrey M. Monforton opens a Mass, celebrating the 125th graduating class of Catholic Central High School. Father Michael W. Gossett, behind Bishop Monforton, is chaplain at the high school; Father Thomas R. Nau, second from right, is pastoral administrator of the school; and Father John J. "Jack" McCoy is a member of the CCHS board of pastors. Altar servers at the May 17 morning Mass are, from the left, Braden Bolger, Anthony Barber, John-Paul Tysz and John Fallon. Much was happening in 1891 when Holy Name School in Steubenville had its first graduating class, Bishop Monforton said. He suggested that perseverance was the character of that class and continues at Catholic Central. "We do not settle for mediocrity," he said, as he urged 2016 graduates to be courageous and keep their hearts and minds open as they move forward. (Photo by DeFrancis)**



"Give to the Most High as he has given to you" (Sir 1:12).

• 2016 Diocesan/Parish Share Campaign theme

Parish-by-parish report/Page 12

## Franciscan University awards cardinal honorary degree

STEUBENVILLE— The May 13-14 commencement exercises at Franciscan University of Steubenville marked the graduation of more than 660 students.

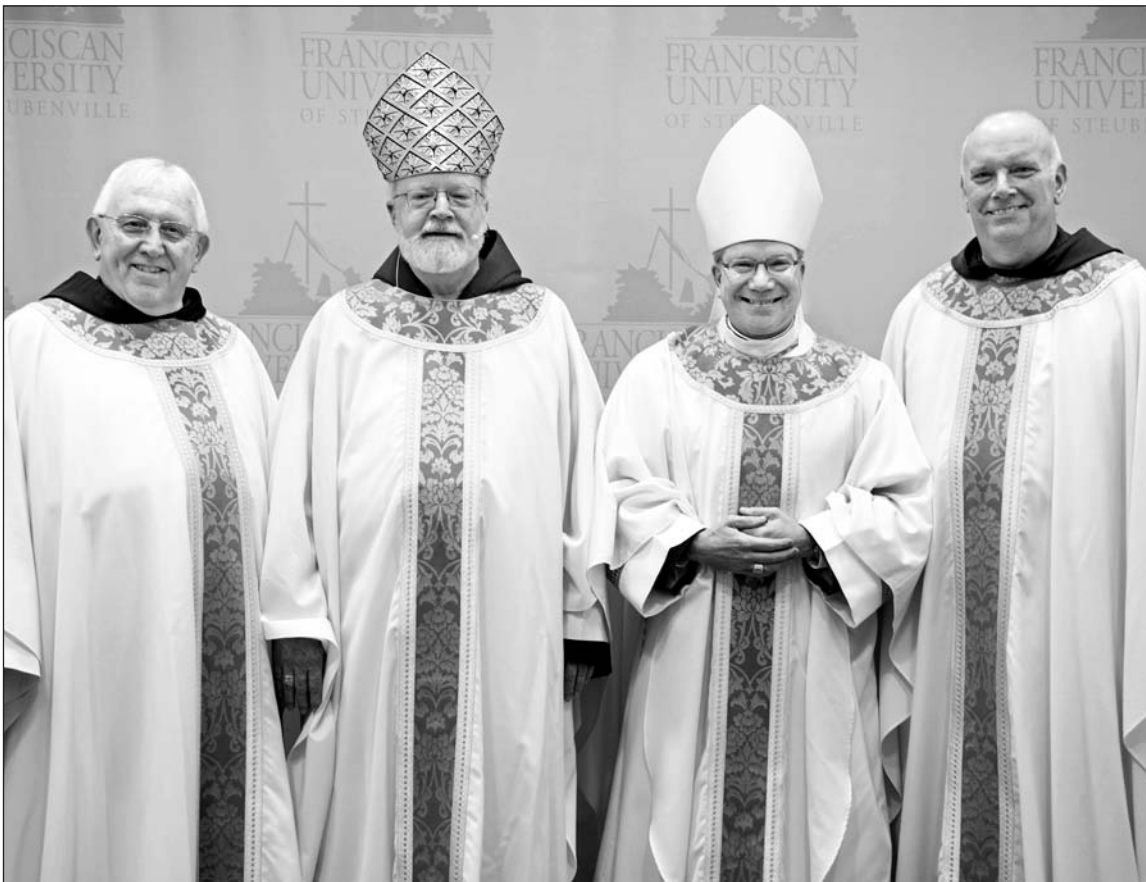
The ceremonies to honor science and arts graduates were held in Finnegan Field House.

During the baccalaureate Mass, also in Finnegan Field House, Cardinal Sean Patrick O'Malley, a Capuchin and sixth archbishop of the Archdiocese of Boston, was awarded an honorary doctorate of sacred theology for his Christ-like leadership as a successor to the Apostles, his pro-life work with the U.S. Conference of Catholic Bishops and his service to Pope Francis.

Cardinal O'Malley served as the chairman of the USCCB Committee on Pro-Life Activities and held membership on the organization's Administrative Board, the Committee on Migration and the subcommittees on the Church in Africa and the Church in Latin America. He previously headed the Commission on Clergy, Consecrated Life and Vocations, too.

In addition, he was selected by Pope Francis as the only North American member of his council of cardinals, which advises the Holy Father on the restructuring of the Roman Curia.

Pope Francis also asked Cardinal O'Malley to lead the Vatican's Pontifical Commission for the Protection of Minors.



**Diocese of Steubenville Bishop Jeffrey M. Monforton joins Third Order Regular Franciscan Father Richard Davis, minister provincial of the Province of the Most Sacred Heart of Jesus, left; Cardinal Sean O'Malley, archbishop of Boston, second from left; and Third Order Regular Franciscan Father Sean O. Sheridan, president of Franciscan University of Steubenville, right, during the university's commencement festivities. (Photo provided)**

Laura M. Meeks, who was fourth president of Eastern Gateway Community College, Steubenville, received an honorary doctorate of education leadership.

Third Order Regular Franciscan Father Terence Henry, also, received an honorary doctorate of educational leadership. He served as the fifth president of Franciscan University and as its chancellor, also. Currently, he serves as local minister of Queen of Peace Friary in Pittsburgh.

Attorney Paul M. Pohl received an honorary doctorate of Christian ethics.

Students who received degrees were

mostly from Ohio, California, Pennsylvania, Virginia, Illinois, Texas, New York, Michigan, Maryland and West Virginia.

## WJU lauds grads

WHEELING, W.Va. — Wheeling Jesuit graduates were told their degree is not a model, make or brand, or something that can be auctioned on eBay Inc. or appraised for its resale value during the university's 58th commencement ceremony May 7.

Jesuit Father Timothy Kesicki, president of the Jesuit Conference of the United States and Canada, was the commencement speaker and offered pointers on a Jesuit education.

"Jesuit education is well known in the world, especially since the most famous Jesuit, Pope Francis, has become a global figure," Father Kesicki said. He challenged graduates to live for the greater glory of God, be men and women for others and to be more.

He lauded the graduates for their 27,000 service hours.

Father Kesicki received a doctorate of humane letters from the university. In addition, Andrew Staron, assistant professor in theology, was singled out for exemplifying the Jesuit tradition of service to the university and wider community. Longtime faculty Helen Faso and Theodore Erickson were given professor emeritus status.

Wheeling Jesuit awarded 351 degrees to members of the Class of 2016 at the Alma Grace McDonough Center ceremony.

Jesuit Father James Fleming, university president, conferred the degrees.

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**Father James M. Dunfee, Bishop John King Musio Central Elementary School pastoral administrator, blesses a picture, held by Tony Recinella of Bloomingdale, which will hang on the wall in "Pat's Playroom" in the Steubenville school. Recinella and his wife Brenda have donated funds for recreational equipment for the room in the school's preschool. Theresa Danaher, principal, said Recinella has given the money in memory of his deceased wife, who taught fourth grade for many years, before her death. (Photo by DeFrancis)**



**Bishop Monforton's Schedule**

- May 21 First Mass, Father Ryan B. Gray, Holy Rosary Church, Steubenville, 9:30 a.m.  
First Mass, Father Matthew W.J. Gossett, St. Peter Church, Steubenville, 12:30 p.m.
- 22 Confirmation Mass, St. Bernard Church, Beverly, 9:30 a.m.  
Confirmation Mass, St. Mary of the Immaculate Conception Church, Fulda, 2 p.m.
- 23-27 Retreat
- 31 Communion and visit, Overbrook Rehabilitation Center, Middleport, 10:30 a.m.  
Nursing home visit and Communion, Arbors at Pomeroy, 11:15 a.m.  
Baccalaureate Mass for St. Joseph Central High School, Ironton, at St. Lawrence O'Toole Church, Ironton, 7 p.m.
- June 1 Dinner with permanent deacons and their wives, Steubenville, 5 p.m.
- 2 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.  
Mass and nursing home visit, Carroll Health Care Center, Carrollton, 10 a.m.  
Nursing home visit and Communion, Carroll Golden Age Retreat, Carrollton, 11 a.m.
- 3 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.  
Diocesan staff picnic, Steubenville, noon
- 4 Marian procession, St. Peter Church, Steubenville, 10 a.m.  
Mass of reconsecration to the Immaculate Heart of Mary, St. Peter Church, Steubenville, noon  
Confirmation Mass, St. Mary Church, St. Clairsville, 4:30 p.m.

**Deacon Gray**

From Page 1

Deacon Gray graduated from Franciscan University in 2010. After a lot of prayer, reflection, talking with priests and other people, Deacon Gray entered the Pontifical College Josephinum in Columbus, Ohio.

The seminary, he said, was even better than he thought it would be. There was such joy there, Deacon Gray said, as everybody strove for holiness. It was not unlike Franciscan University, but at the Josephinum, all the men wanted to be good priests. Thus, there was a very zealous, very joyful environment.

Though each man was liturgically serious and solemn, there was a brotherhood there, each encouraged and built the other up, Deacon Gray said of the men.

While studying for the priesthood, Deacon Gray has served, also, in parishes in the Diocese of Steubenville, one in St. Clairsville – St. Mary – and the other, more recently, in Marietta – the Basilica of St. Mary of the Assumption.

"Going into parishes is a major part of discernment and confirmation of the priesthood," Deacon Gray said. The high point for him is the celebration of Sunday Masses.

Once ordained to the priesthood, Deacon Gray does not intend to stop his learning. "I am going to continue to study after the seminary," he said. "I really like philosophy and theology, which is built on everything you learned in philosophy."

However, he said, he really liked each area of study during his formation – church history, dogma, etc., all connected and important.

Along with an estimated 18 classmates, Deacon Gray graduated May 14 from the Josephinum. He was awarded Bachelor of Sacred Theology and Master of Divinity

degrees. Deacon Gray received a bachelor of philosophy degree from the Pontifical College Josephinum in 2012, also.

After ordination, Deacon Gray will minister in Steubenville. "I am looking forward to being assigned to a parish," he said. Bishop Monforton has assigned Deacon Gray as parochial vicar to Father Nau.

The newly ordained priest will be using a chalice, gifted to him by Msgr. John Michael Campbell, rector of the basilica.

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## People helping people in Bellaire, Neffs through St. Vincent de Paul Society

BELLAIRE — Though it requires a lot of effort and, at times, can be frustrating, it's rewarding.

That appears to be the consensus of the members of the Society of St. Vincent de Paul Conference at St. John Parish, Bellaire, and Sacred Heart Parish, Neffs, on the ministry they provide.

Father Daniel Heusel, pastor of the parishes, formed the St. Vincent de Paul Conference at the parishes in 2014. The 13 members — always open to receiving new volunteers — meet twice a month to share spirituality, friendship and service stories.

The society is a Catholic lay organization, founded in 1833 in Paris by Blessed Frederic Ozanam and formed in 1845 in the United States to serve the needy and the suffering, information on the Society of St. Vincent de Paul Inc. reveals. Relying on volunteers, the parish-based groups of the society or conferences serve in thrift stores, prison ministry, food pantries and health clinics. Home visits are the core of the volunteers, called Vincentians. Visits occur in pairs, preferably a man and woman.

In its beginning phases, the conference in Bellaire/Neffs operates out of St. John rectory, and focuses its services to those living in poverty. Pam Mountain is the conference president; Cecelia Marchisio, vice president; Kelli Shallcross or Linda Ball, secretary; and Bob Ball, treasurer.

"You can't afford not to have a St. Vincent de Paul in your parish," Father Heusel has said. The one in Bellaire/Neffs grew out of people soliciting assistance with food, bills, clothing and such at the church. Unable to meet those demands adequately, as an individual, Father Heusel asked parishioners to assist. Conference members include, in addition to the founding priest and officers, Anita Boiarski, Donna Richards, John Mountain, Elaine Patt, Roseann Falcone, Pam Sherwood and Debbie Sitar. Msgr. Thomas C. Petronek, a Diocese of Steubenville priest retired from active parish ministry, is the conference's spiritual adviser.

Named the St. Martin de Porres Conference of the Society of St. Vincent de Paul, members meet for approximately an hour, beginning at 6 p.m., on the second and fourth Thursdays of each month in the St. John rectory. Meetings follow the format



The St. Martin de Porres Conference of the Society of St. Vincent de Paul at Bellaire/Neffs parishes — St. John and Sacred Heart — include, seated from left, Bob Ball, Linda Ball, Donna Richards, Pam Mountain, Elaine Patt and Anita Boiarski; and standing, from left, Roseann Falcone, John Mountain, Msgr. Thomas C. Petronek, Cecelia Marchisio and Father Daniel Heusel. (Photo by DeFrancis)

provided by the Society of St. Vincent de Paul U.S.A. — roll call, opening prayer, spiritual reading, approval of minutes, home visitation, president's, secretary's, treasurer's, committee and membership reports, resolutions, special works reports, old business, new business, time and place of next meeting, secret collection, closing prayer and adjournment.

One recent evening, during a conference meeting, it was reported that a person who was unemployed and needed food was served. Following the ideal scenario, members said, two people went to the recipient's house. They gathered information on the woman and her family's needs. In turn, they gave her a list of organizations to contact for help, as well as food.

(The conference will decide on monetary assistance at a meeting. Exceptions can be made in emergency situations.)

Another time, the conference collected items for families with multiple children in each family, wrapped the gifts and delivered them.

Once, in conjunction with members of another church in the area, gallons of milk and loaves of bread were distributed in a neighborhood.

The car of a person was filled with fuel.

end of the meeting. Members give what they are able. A monthly collection from St. John Church provides other revenue. Contributions come, too, from individuals, groups and institutions. Currently, the conference has an estimated \$5,450 in its bank account, Bob Ball said. Checks for assistance can be written and signed by Father Heusel, the president or the treasurer for amounts up to and including \$200. For amounts over that sum, two of the designated people must sign the check.

A GoPhone is used to contact the conference. The conference buys service time and phone minutes to maintain the phone. The number is published in the parish bulletin and given to people who call the rectory for assistance. Members take turns staffing the phone for approximately two-week periods.

Each home visit by the conference, also, includes an offer to pray with the individual or family. As well, the St. John/Sacred Heart parishes' bulletin is handed out.

If a person requests to be baptized, he or she is invited to join the parishes' Rite of Christian Initiation of Adults.

Recipients, too, are encouraged to obtain work, Bob Ball said.


After the immediate need has been met, the conference makes an effort to follow up with those served, he added.

The longest-running conference in the Diocese of Steubenville is in Marietta, at the Basilica of St. Mary of the Assumption; Msgr. John Michael Campbell, rector.


Payments have been made to utility companies. Those threatened with loss of service are given priority.

People served are all ages, but mainly younger, Bob and Linda Ball said. Requests for service are made not only by the individuals, but also come from agencies, a school nurse and friends of those in poverty.

Money for the assistance is derived from various sources, it was explained. At each meeting, a secret collection is taken when a small basket is passed under the table at the



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# US Supreme Court sends challenge to Affordable Care Act back to lower courts

By Carol Zimmermann

WASHINGTON (CNS) — The U.S. Supreme Court May 16 sent the *Zubik v. Burwell* case, which challenges the Affordable Care Act's contraceptive requirement for employers, back to the lower courts.

The justices' unanimous decision, explained in a nine-page unsigned opinion, was based on the information that both sides submitted a week after oral arguments were heard in the case about how and if contraceptive insurance coverage could be obtained by employees through their insurance companies without directly involving religious employers who object to this coverage.

The court made clear that it is not expressing an opinion on the merits of the cases that are challenging aspects of the federal government's health legislation and it also was not ruling on the issue of a potential violation of religious freedom.

Because of the "gravity of the dispute and the substantial clarification and refinement in the positions of the parties," the court stated that religious employers and the government should be "afforded an opportunity to arrive at an approach going forward that accommodates petitioners' religious exercise while at the same time ensuring that women covered by petitioners' health plans receive full and equal health coverage, including contraceptive coverage."

The court stressed that this approach is "more suitable" than addressing the refined positions submitted by both sides and added that "although there may still be areas of disagreement between the parties on issues of implementation, the importance of those areas of potential concern is uncertain, as is the necessity of this court's involvement at this point to resolve them."

Five appeals courts had ruled in favor of the contraceptive mandate and one had ruled against it. But now, equipped with the new information both sides submitted to the Supreme Court, the lower courts have been ordered to review these cases once more.

Justice Sonia Sotomayor and Justice Ruth Bader Ginsburg wrote separately to stress that the court had not decided any of the legal questions in the cases and cautioned

the lower courts not to read anything into the new opinion.

"This is a game-changer," said Mark Rienzi, lead attorney for the Becket Fund for Religious Liberty, which represents the Little Sisters of the Poor, one of the group's challenging the federal contraceptive mandate.

He said the opinion reflects that the court has "accepted the government's concession" that it can provide contraceptives to women "without using the Little Sisters."

He also was pleased the court was forbidding the government "from fining the Little Sisters even though they are refusing to bow to the government's will. It is only a matter of time before the lower courts make this victory permanent," he said in a May 16 statement.

Washington Cardinal Donald W. Wuerl had a more nuanced look at the court's opinion, saying he was pleased that it offered a path forward, but he also acknowledged that "this struggle will continue."

The Washington Archdiocese is one of several plaintiffs in this case.

The cardinal said the archdiocese will continue its work to "serve others in education, health care, social services, and outreach to the poor and those most in need. We will continue to do that because we are resolute that it is precisely by being true to our Catholic identity in what we proclaim and in what we do that we can continue to help realize a truly good and just society."

Father Frank Pavone, national director of Priests for Life, another of the plaintiffs, said the organization's officials are "studying the implications of this development and are encouraged by it."

He said the group, in response to the court's request for more information, showed that there is "a way for the government to pursue its objectives without burdening our freedom of religion. We are ready to present these new arguments in the court of appeals."

This is not the first time the court has sent a case back to the lower courts in light of new developments.

The opinion stressed that sending the case back to lower courts should not affect the government from making sure women covered by petitioners' health plans obtain FDA-approved contraceptives, but it also means the government

"may not impose taxes or penalties on petitioners for failure to provide the relevant notice" stating their objection to the coverage.

The court's opinion "can be seen as both a reset and a pause," said Richard Garnett, a University of Notre Dame law professor, who said the decision doesn't end the argument but it "wipes away" several lower court opinions that had ruled against the religious challengers. He said the court's action also delays a further ruling until a new justice is on the court.

Garnett said if Justice Antonin Scalia were still on the bench, a majority would have likely ruled in favor of the Little Sisters of the Poor and the other challengers.

"The government's admissions in oral argument and in the supplemental briefs appear to have made it possible for the justices to avoid a confusing and inefficient 4-4 tie and for all eight to agree on this intermediate step," he added.

Legal analyst Lyle Denniston, who writes for *scotusblog.com*, a blog on the Supreme Court, similarly pointed out that the court's attempt at compromise shows how it is "having to adjust its actions to deal with the fact that it is one justice short of its normal membership."

He also noted that varied reactions to the court's opinion shows that it "may take some time for observers to sort out just what the court has done and its implications."

Oral arguments for *Zubik v. Burwell* were heard March 23 and the court asked for additional information March 29. The case involves the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, and the Archdiocese of Washington and other religious groups challenging the Affordable Care Act's mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance.

These groups, who do not fit the narrow exemption to the contraceptive mandate given to churches, argued that providing contraceptive coverage even indirectly through a third party, as the Obama administration allows through what it calls an accommodation, still violates their religious beliefs.

## To promote financial transparency, Vatican bank publishes 2015 annual report

VATICAN CITY (CNS) — Continuing its reform and efforts to promote financial transparency, the Vatican bank published its annual report for the 2015 fiscal year.

The Institute for the Works of Religion, as the bank is formally known, released the report May 12 and presented the document during a round-table event with Vatican Radio and *L'Osservatore Romano*, the Vatican newspaper.

The bank's net profit for 2015 was 16.1 million euros (\$18.3 million) compared to 2014 net profits of 69.3 million euros (\$75.5 million at last year's exchange rate).

Gian Franco Mammi, director general of the bank, said that although the document reports a lower profit than the previous year, 2015 "has been compatibly profitable, considering the objective difficulties of the market, its volatility and the crises that have occurred, such as Greece."

"We can say that, for our part, however, efficient and dignified work has been done," he said. "This year's profit is compatible with the economic and political scenario of the time, and also considering that we have just finished an important transition phase."

In his introduction to the report, Msgr. Battista Ricca,

prelate of the institute, stressed that "the IOR is not, and must not become, a for-profit institution, much less a simple moneymaking machine; it is, rather, a canonical foundation called to promote works of religion."

"In that sense, just as our Holy Father is a servant of servants, so it is my sincere hope that our institute will continue to aspire to mirror in its work the notion of helping others do their good works in the world more effectively," he wrote.

In a press release published May 12, the institute — also known by its Italian acronym IOR — highlighted the adoption of several regulatory frameworks that include anti-money laundering measures, "Know Your Customer" protocols and a remediation process to address "past tax uncertainties and the strengthening of IOR's governance

and control functions."

The remediation process led to the closing of 4,935 accounts between June 2013 and December 2015, it said. "Procedures in place are diligently applied to all new customer and related activities," the report stated.

As of Dec. 31, it said, the IOR had 14,801 clients with assets of 5.8 billion euros at the institute.

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## St. John Paul II The Descent into 'Hell'

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

After reflecting on the death of Jesus on the cross, St. John Paul II takes up the next article of the creed: "He ... died and was buried." While that statement seems to say what might be considered obvious, it reveals the deeper meaning that "Jesus Christ is the word made flesh in order to assume the human condition and to be like us in everything except sin. He truly became 'one of us' to be able to redeem us. ... In that condition ... he experienced completely the lot of man, even to death, which is usually followed by burial, at least in the religious and cultural world in which Jesus lived." It tells us that Jesus, in becoming a human being, did so "to the very limit of human experience."

Then comes what might seem surprising – even shocking: "*He descended into hell.*" It must be made clear that the word hell, in this context, does not refer to the so-called "hell of the damned," i.e., that of eternal damnation reserved for souls who die in mortal sin (more will be said about that later). Instead it refers to what ancient peoples, Jews and others, regarded as the abode or state of the dead: "Sheol" in the Semitic languages and "Hades" in Greek. While the ancients had no clear or consistent idea of what that state was like, it does suggest that there is an almost instinctive human conviction that death is not the final word where mankind is concerned.

That the soul of Jesus, when separated from his body in death, went to this state of the dead like all other humans, has been definitively taught by the church. The pope cites the Fourth Council of the Lateran (A.D. 1215), the Second Council of Lyons (A.D. 1274) in this connection. It is mentioned in sacred Scripture as well. In his discourse on Pentecost to the crowds who were attending the feast in Jerusalem, St. Peter applied Messianic Psalm 16 to Jesus, which says, "For you will not abandon my soul to

"Sheol," nor let your devout one see the pit" (Ps 16:10). St. Paul quoted another Messianic Psalm in this connection: "When he ascended on high he led a host of captives ..." (Ps 68:19). St. Paul explains it: "What does it mean but that he also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens so that he might fulfill all things" (Eph 4:8-10). St. Paul here is reflecting the common perception of heaven as being high above the earth and "Sheol," the realm of the dead, somewhere in the interior of the earth. The Book of Revelation (Apocalypse) puts these words in the mouth

of Jesus: "I am the first and the last, and the living one. I died and behold I am alive forevermore, and I have the keys of death and

Hades" (Rv 1:17-18). John Paul comments: "Christ passed through a real experience of death, including the final moment which is generally a part of the whole process: he was placed in a tomb. It is a confirmation that this was a real and not merely an apparent death. His soul, separated from the body, was glorified in God, but his body lay in the tomb as a corpse."

The point here is that which we saw when we considered the decisions of the church councils concerning Jesus: He was true man as well as true God. As true man, he had both a human body and a human soul. Upon death, his soul went to heaven. Like us, too, his body was consigned to the earth. "During the three (incomplete) days between the moment when he 'expired' and the resurrection, Jesus experienced the 'state of death,' that is, the separation of body and soul, as is the case of all people. This is the primary meaning of the words, 'he descended into hell' ..."

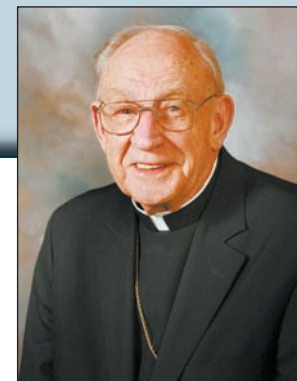
Scripture says: "In spirit he went and preached to the spirits in prison" (Pt 3:19). The pope explains: "This seems to indicate metaphorically the extension of Christ's salvation to the just men and women who had died before him." "Prison," in this context, refers to the state of the just souls who preceded Jesus in life and were destined

for heaven, but were "on hold," so to speak, until the redemption took place. This seems to suggest, too, that the mission of Jesus extended beyond his own death to the time his body lay in the tomb. "As dead – and at the same time as

alive 'forevermore' – Christ has "the keys of death and Hades" (see, Rv 1:17-18). "The word of the Gospel and of the cross reaches all, even those belonging to the most distant generations of the past, because all who have been saved have been made partakers in the redemption, even before the historical event of Christ's sacrificial death on Calvary took place." It should be noted that it was their souls that went to heaven. Their bodies remained here on earth, awaiting the end of time and the Last Judgment, as will be our own bodies. The body of Jesus, however, joined his human soul at the resurrection. The one other exception that we are sure of is that of his Blessed Mother. Her bodily assumption into heaven was declared a doctrine of faith by Pope Pius XII (see, encyclical "Assumpta Est Maria," Nov. 1, 1950).

John Paul explains further that the entrance of Christ's soul into the beatific vision opens up for all of us that same possibility. He calls it "the definitive freedom of the life of the spirit," which is nothing less than a participation in the life of God, himself! In a sense, we already participate in that life when in the state of sanctifying grace, but without direct experience of it, encumbered as we are with a mortal body subject to sin.

The pope concludes this reflection: "We can therefore say that the truth expressed by the Apostles' Creed in the words, 'He descended into hell,' confirms the reality of Christ's death. At the same time, it proclaims the beginning of his glorification, and not only of Christ's ... but of all those who, by means of his redemptive sacrifice, have been prepared for sharing in his glory in the happiness of God's kingdom."



Bishop Sheldon

... the entrance of Christ's soul into the beatific vision opens up for all of us that same possibility.

## First Thoughts on 'Amoris Laetitia'

By Bishop Robert Barron

On a spring day about five years ago, when I was rector of Mundelein Seminary, Cardinal Francis George spoke to the assembled student body. He congratulated those proudly orthodox seminarians for their devotion to the dogmatic and moral truths proposed by the church, but he also offered some pointed pastoral advice. He said that it is insufficient simply to drop the truth on people and then smugly walk away. Rather, he insisted, you must accompany those you have instructed, committing yourself to helping them integrate the truth that you have shared. I thought of this intervention by the late cardinal often as I was reading Pope Francis' apostolic exhortation "Amoris Laetitia" ("The Joy of Love: On Love in the Family"). If I might make bold to summarize a complex 264-page document, I would say that Pope Francis wants the truths regarding marriage, sexuality and family to be unambiguously declared, but that he also wants the church's ministers to reach out in mercy and compassion to those who struggle to incarnate those truths in their lives.

In regard to the moral objectivities of marriage, the pope is bracingly clear. He unhesitatingly puts forward the church's understanding that authentic marriage is between a man and a woman, who have committed themselves to one another in permanent fidelity, expressing their mutual

love and openness to children, and abiding as a sacrament of Christ's love for his church (Paragraphs 52 and 71). He bemoans any number of threats to this ideal, including moral relativism, a pervasive cultural narcissism, the ideology of self-invention, pornography, the "throwaway" society, etc. He explicitly calls to our attention the teaching of Pope Paul VI in "Humanae Vitae," regarding the essential connection between the unitive and the procreative dimensions of conjugal love (Paragraph 80). Moreover, he approvingly cites the consensus of the recent Synod on the Family that homosexual relationships cannot be considered even vaguely analogous to what the church means by marriage (Paragraph 251). He is especially strong in his condemnation of ideologies that dictate that gender is merely a social construct and can be changed or manipulated according to our choice (Paragraph 56). Such moves are tantamount, he argues, to forgetting the right relationship between creature and Creator. Finally, any doubt regarding the pope's attitude toward the permanence of marriage is dispelled as clearly and directly as possible: "The indissolubility of marriage – what God has joined together, let no man put asunder" (see, Mt 19:6) – should not be viewed as a 'yoke' imposed on humanity, but as a 'gift' granted to those who are joined in marriage ..." (Paragraph 62).

In a particularly affecting section of the exhortation, Pope Francis interprets the famous hymn to love in Paul's

First Letter to the Corinthians (Paragraphs 90-119). Following the great missionary apostle, he argues that love is not primarily a feeling (Paragraph 94), but rather a commitment

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Bishop Barron

### The Steubenville Register

Biweekly publication of the Diocese of Steubenville  
P.O. Box 160, 422 Washington St.  
Steubenville, OH 43952-5160  
email: register@diosteub.org

Bishop Jeffrey M. Monforton, publisher  
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pdefrancis@diosteub.org  
Janice M. Ward, circulation/advertising  
jward@diosteub.org

Telephone (740) 282-3631; FAX (740) 282-3238  
Subscription rate \$15 per year in state of Ohio;  
\$17 per year outside the state of Ohio;  
\$24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X

## 'Let Us Rejoice ... and be glad'

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

*"This is the day the Lord has made;  
let us rejoice in it and be glad" (Ps 118:24).*

### Two new diocesan priests, ordained

The above Scripture passage is fitting for on May 20 at St. Peter Church in Steubenville, I have both the privilege and honor to ordain to the sacramental priesthood Father Matthew Gossett and Father Ryan Gray. The evening's ordination is a blessing to all in attendance and, of course, most especially, to your own diocesan bishop.

While the assignments of both priests have already been published in the Register, I am grateful to both men for their "yes" to Jesus Christ, as they embrace the ministry of the Good Shepherd.

A Presbyteral ordination is always a precious moment in any diocese. I am profoundly grateful, of course, to both the Gossett and Gray families for providing an environment in which these two young men could discern the priesthood.

A great big thanks also goes out to the Pontifical College Josephinum in Columbus, Ohio, and St. Vincent Seminary

in Latrobe, Pennsylvania. Their careful formation for each of these men helped mold them after the model of all priests, namely, Jesus Christ himself.

Please join me in thanking God for our two newest shepherds!

### The reconsecration to the Immaculate Heart of Mary

On June 4, the feast day of the Immaculate Heart of Mary, I will commence a year of reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary. Over seven decades ago, in his first month as Bishop of Steubenville, my predecessor, Bishop John King Mussio, consecrated our beloved diocese to the Immaculate Heart of Mary, and she has been our patroness ever since. In gratitude to Our Lady's motherly care and in order to strengthen the spiritual communion in our diocese, I have declared a year of reconsecration of the diocese to the Immaculate Heart of Mary.

It is my hope that we as brothers and sisters in Christ will embrace the same mercy and compassion that the Mother of God demonstrated in her life. Mary is the perfect model for all Christians and how best to offer our gratitude to Mary for her prayers and intercessory work on our behalf to her son Jesus Christ.



Bishop Monforton

May this year of reconsecration to the Immaculate Heart of Mary resound in our own hearts of God's enduring love and attentiveness to all of his children, especially here in the Ohio Valley.

Please join our parish celebrations as the newly crafted Immaculate Heart of Mary statue travels to each one of the parishes in the diocese, as we celebrate our patroness.

*Through the intercession of the Immaculate Heart,  
may you and your family have a blessed month of June.*

## Seeking to Name the Divine Trinity Sunday (C Cycle)

By Father Paul J. Walker

Trinity Sunday's (May 22) focus is on God. It is the only feast in the entire church year that is focused on the person of God *in himself*. Other feasts focus on what God does or is doing. We have a problem when it comes to this mystery, this reality, we name God. Therein is the problem – we have given a name to something that is beyond naming. To begin with, theology is about that which we do *not* actually know, since faith is a commitment to that which we cannot inspect or investigate as fact. Even when theology is at its most systematic, conducted by experts, it is what theologian James Ebner (in "God Present As Mystery," Page 15) calls "a logical and consistent effort to arrange signboards pointing into the velvety blackness – or into the blinding light."

I think this basic truth escapes us because of our facility with words in western culture. Just because we have the words for holy things, for mysterious realities, we soon feel we have them under some kind of intellectual control. Augustine would remind us, "Rare is the soul that when speaking about the Trinity, knows what it says" ("The Confessions" 13, Chapter 11). Our conditioning as children has allowed us to grow up accepting words as convincing answers to religious questions. A problem in contemporary culture is that religious questions and statements are not always framed in classical religious language.

Thus, most of us took the matter as settled when told that God is "a supreme being, all knowing, all powerful, infinitely perfect, everywhere present, three persons in one divine nature." The Baltimore Catechism presents

499 questions and answers – precise and exact. The current Catechism of the Catholic Church in both format and content is a healthy antidote to the equation that "naming equals knowing."

All language is limiting when it seeks to express what is, in reality, inexpressible, viz, the mystery that is God. Our God-language has tended to give us the impression that God is something like us, only *more so*, (powerful, just, merciful, knowing, loving, etc.). Thus we end up recreating God in *our* image.

We return to the problem of religious language. Down through the ages the church's most cogent and life-transforming expressions of this mystery of God have *not* been the doctrinal formulations of systemic theology. People's lives aren't changed or energized by the precise, clinical language of the Baltimore Catechism or the pre-Vatican II seminary textbooks. Even though the mystery of God's nature and activity expressed in the doctrine of the Trinity has remained somewhat distinct and abstract in catechisms and textbooks, in the church's liturgy and prayer, in her art and iconography, in her hymnody and devotion (i.e., those things which address our hearts and imaginations, not merely our intellects) there has evolved a colorful portrait of three Divine Persons engaged in the work of saving and rebuilding the world.

The mystery of God, in itself, cannot wither through anything we do, but it can wither for us through our overly confident declarations about the nature of God. Any theological enterprise demands *humility* as much as critical thinking. The best theologians have known this. Thomas Aquinas after completing 38 treatises, 3,000 articles and

10,000 objections of his "Summa Theologica" – unquestionably one of the greatest intellectual achievements of western civilization – abruptly quit his work in the winter of 1273. He had a profound experience while celebrating Mass, and he announced to his secretary that he would no longer write. "I can do no more," he tried to explain, "such things have been revealed to me that all I have written seems to me as so much straw."

So it is for us. God does not present himself to our limited minds and hearts in all his blazing reality as something complete, ready to be believed and embraced. He is, as Jesuit priest and anthropologist Teilhard DeChardin noted, "... eternal discovery and growth." Thus, he is not so much the object of our knowledge, but more the cause of our wonder.

Jesus says at the beginning of Trinity Sunday's Gospel, "I have much more to tell you, but you cannot bear it now." Perhaps, this is so because his hearers were not yet capable of entering into the necessary dialogue with him. To understand that, we need to realize Jesus Christ's teaching is not *primarily* a matter of doctrine. His teaching cannot be separated from himself – it is he, Jesus Christ, that we must receive and accept, with whom we enter into relationship and dialogue.

Scripture does not give us the formation of the doctrine  
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Father Walker

Some Diocese of Steubenville priests were on retreat earlier this month at Loyola Retreat Center, Green, Ohio. Benedictine Father Boniface Hicks, a monk of St. Vincent Archabbey, Latrobe, Pennsylvania, who is involved, also, with the operation of We Are One Body, a Catholic radio station in Pennsylvania, third from right, was retreat director. Diocesan priests, active in parishes or retired from active parish ministry, participating in the annual retreat include, in front, from left, Father Chester J. Pabin, Father Thomas Marut, Father Samuel R. Saprano, Father Dale F. Tornes, second from right, and Msgr. Donald E. Horak, right; in center, from left, Father Timothy P. McGuire, Msgr. Thomas C. Petronek, Father Thomas F. Hamm, Father Thomas A. Magary and Father Leonard T. Cencula; and, in back, Msgr. John C. Kolesar, Father Francis Dankoski, Father Paul E. Hrezo, Msgr. Patrick E. Gaughan, Father Anthony R. Batt, Msgr. Robert J. Kawa and Father Daniel Heusel. Also, at the retreat was Father Martin J. Holler. Father Hrezo, pastor of Christ Our Light Parish, Cambridge, is chairman of the Continuing Education of Priests. He coordinated the retreat, attended by approximately 17 priests. (Photo provided)



## First Thoughts

From Page 6

of the will to do some pretty definite and challenging things: to be patient, to bear with one another, to put away envy and rivalry, ceaselessly to hope. In the tones of grandfatherly pastor, Francis instructs couples entering into marriage that love, in this dense and demanding sense of the term, must be at the heart of their relationship. I frankly think that this portion of “Amoris Laetitia” should be required reading for those in pre-Cana or other similar marriage preparation programs in the Catholic Church. Now Francis says much more regarding the beauty and integrity of marriage, but you get my point: there is no watering down or compromising of the ideal in this text.

However, the pope also honestly admits that many, many people fall short of the ideal, failing fully to integrate all of the dimensions of what the church means by matrimony. What is the proper attitude to

them? Like Cardinal George, the pope has a visceral reaction against a strategy of simple condemnation, for the church, he says, is a field hospital, designed to care precisely for the wounded (Paragraph 292). Accordingly, he recommends two fundamental moves. First, we can recognize, even in irregular or objectively imperfect unions, certain positive elements that participate, as it were, in the fullness of married love. Thus, for example, a couple living together without benefit of marriage might be marked by mutual fidelity, deep love, the presence of children, etc. Appealing to these positive marks, the church might, according to a “law of gradualness,” move that couple toward authentic and fully integrated matrimony (Paragraph 295). This is not to say that living together is permitted or in accord with the will of God; it is to say that the church can perhaps find a more winsome way to move people in such a situation to conversion.

The second move – and here we come to what will undoubtedly be the most controverted part of the exhortation – is to employ the church’s classical distinction between the objective quality of a moral act and the subjective responsibility that the moral agent bears for committing that act (Paragraph 302). The pope observes that many people in civil marriages following upon a divorce find themselves in a nearly impossible bind. If their second marriage has proven faithful, life-giving and fruitful, how can they simply walk out on it without in fact incurring more sin and producing more sadness? This is, of course, not to insinuate that their second marriage is not objectively disordered, but it is to say that the pressures, difficulties and dilemmas might mitigate their culpability. Here is how Pope Francis applies the distinction: “Hence it is can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are de-

prived of sanctifying grace” (Paragraph 301). Could the church’s minister, therefore, not help such people, in the privacy of the rectory parlor or the confessional, to discern their degree of moral responsibility? Once again, this is not to embrace a breezy “anything-goes” mentality, nor to deny that a civil marriage after a divorce is objectively irregular; it is to find, perhaps, for someone in great pain, a way forward.

Will “Amoris Laetitia” end all debate on these matters? Hardly. But it does indeed represent a deft and impressive balancing of the many and often contradictory interventions at the two synods on the family. As such, it will be of great service to many suffering souls who come to the field hospital.

**Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.**

## Seeking

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of the Trinity such as we have subsequently constructed it in our tradition. But Scripture does lead us to accept the mystery and paradox of a God who can be so intimately known yet never comprehended; present, yet always transcendent. Sunday’s first reading (Proverbs) leads us to reflect on a God who is made known in creation by divine wisdom at play in the world of our experience. This God has been among us in the most tangible and evident way in our encounters with Jesus in history and

has left us, not merely with memories, but with the living, life-giving Spirit of divine presence and power. The doctrine of the Trinity proclaims the manifold wonders, attitudes and activities of a God whose true nature is beyond all telling.

The mystery is further carried in this reflection of the late spiritual writer and educator Rabbi Abraham Joshua Heschel:

*The search of reason ends at the shore of the known; on the immense expanse beyond it only the sense of the ineffable*

*can glide. It alone knows the route to that which is remote from experience and understanding. Neither of them is amphibious: reason cannot go beyond the shore, and the sense of the ineffable is out of place where we weigh.*

*We do not leave the shore of the known in search of adventure or suspense or because of the failure of reason to answer our questions. We sail because our mind is like a fantastic seashell, and when applying our ear to its lips we hear a perpetual murmur from the waves beyond the shore.*

(“Man Is Not Alone – A Philosophy of Religion,” Heschel, 1951; Page 8)

**Father Walker is a Diocese of Steubenville priest, retired from active parish ministry, who continues to reside in his hometown, McConnellsville, where he celebrates Masses at St. James Church there. He is a former director of the diocesan Office of Worship and regular columnist for The Steubenville Register.**

## Faith-based diplomacy has potential to make world better, say lecture speakers

NEW YORK (CNS) — Faith-based diplomacy can be more effective than formal diplomacy in resolving conflicts and promoting development, but there are no quick fixes to deep-seated, religion-related violence, speakers at a May 9 lecture said.

Perseverance and individual action are required to achieve peace through the recognition of others as dignified human

beings, they said.

Archbishop Bernardito Auza, the Vatican ambassador to the United Nations, and Daniel Kurtzer, former U.S. ambassador to Egypt and Israel, spoke on “Religion and Diplomacy” at the annual John Paul II lecture on interreligious understanding at the Jewish Theological Seminary.

“We have a primary role to delegitimize,

to unmask, the false interpretation of religious texts as justification for acts of violence,” Archbishop Auza said. A focus on harnessing authentic religious values while eliminating their manipulation for violent ends “might just be the missing dimension of statecraft,” he said.

Progress will be made if individuals can impress their leaders to use religion as a

bridge to diplomatic understanding and peace, Kurtzer said.

How do you get the message to leaders that the people they’re leading want to work across the lines that divide them, he asked.

The challenge is to make individual peacemaking efforts into national and then transnational efforts, Kurtzer said.



## Religious life is about prophecy, not preservation, orders' superiors told

ROME (CNS) — Women consecrated in religious life and engaged in apostolic work must realize their vocation is not about building and maintaining great institutions, but about being prophetic witnesses of God's love, superiors general from around the world were told.

The greatest challenge facing women religious today is not declining vocations in the West, insisted Divine Providence Sister Marian Ambrosio, former president of the National Conference of Religious in Brazil. Speaking May 11 at the assembly of the International Union of Superiors General, Sister Ambrosio said, "Our crisis does not depend on the fact that we are few," but on a mistaken view that preserving large institutions where the Gospel was shared in the past is key to remaining faithful to the founding charism of the religious order.

Referring to the assembly's theme, "Weaving solidarity for life," she asked the almost 900 superiors of religious orders to think about the differences between a woman who sits at home at a loom weaving cloth and one who presses buttons on a massive machine in a factory, producing hundreds of yards of fabric that all looks the same. "Dear sisters, how are we living, how are we witnessing?" she asked. "Like a machine turned on day and night for greater production? Or like a weaver who has before her eyes the person that will be warmed, valued and honored?"

The response impacts vocations as well, she said. When people visit the community, do they encounter "machines or weavers?"

If production and maintaining institutions is the point of religious life, Sister Ambrosio said, no one will join. Laypeople can carry out those works today just as easily and with the same love for God and for others.

The men and women who founded the women's religious orders were moved to action as a prophetic response to the needs



**Pope Francis embraces Sister Carmen Sammut, a Missionary Sister of Our Lady of Africa and president of the International Union of Superiors General, during a May 12 audience with the heads of women's religious orders in Paul VI hall at the Vatican. (CNS photo/Paul Haring)**

of the people of their time, particularly the need for education and health care.

Today, she said, people are pleading for peace, care for creation, mercy, shelter for refugees, an end to human trafficking, protection of the sacredness of human life and the promotion of dialogue. Religious are called to respond precisely as religious: grounded in prayer, as models of community created among people who are different, committed to serving the poorest and prophetic in "denouncing sin and proclaiming hope."

Addressing the assembly May 10, Notre Dame Sister Mary Sujita, the first Indian superior general of her order, told the sisters that prayer, "sustained by divine intimacy, is the fundamental requirement for

engaging with one another in solidarity and moving to the peripheries with the heart and mind of Jesus."

Echoing a call made throughout the triennial meeting of superiors, who represent nearly 500,000 sisters around the world, Sister Sujita insisted religious women today are called to "cross over the tightly held, comfortable boundaries of our religious life and move to the peripheries." Such a move and such ministry, she said, cannot be a matter of talk alone, which might give the religious "a good feeling about doing God's mission even when we are busy doing our own mission of conserving the past, protecting our institutions or legitimizing the present."

Religious, like all Christians, can be tempted to seek a "comfortable life," but following Jesus, she said, means giving totally of oneself, sacrificing for the good of others and living alongside them in their struggles.

"The future of religious life will be decided on the peripheries where Christ is in agony," Sister Sujita said. "To minister for and with the poor, we need to move away from our privileged position of power, control and security and displace ourselves

existentially toward the peripheries."

Earlier, the leaders of the world's communities of Catholic women religious were warned against accepting an "entitlement creep" that numbs them from confronting poverty and environmental destruction.

At the opening session of the triennial assembly of the International Union of Superiors General, U.S. Sister Carol Zinn, a member of the Sisters of St. Joseph, said that religious life has widely been a "first-world lifestyle" marked by opportunities for higher education and job and housing security. While Sister Zinn said such education is important, she said it also "numbs our minds and blinds our heart."

The gifts that women religious receive, she said May 9, "can create a numbness of consciences and a blindness of heart through which we can easily see not the pain, but see what we want to see."

During five days of plenary sessions and meetings, including a scheduled private audience with Pope Francis May 12, the community leaders were to tackle questions of the role of religious life in the world in the light of current global issues, particularly the continuing economic and environmental crises.

Maltese Sister Carmen Sammut, president of the International Union of Superiors General and the general superior of the Missionary Sisters of Our Lady of Africa, opened the gathering May 9 and said the meeting would be an opportunity for the leaders to come to know one another and how religious life is lived in their various contexts.

## Pope did not say he'd ordain women deacons

VATICAN CITY (CNS) — Pope Francis "did not say he intends to introduce a diaconal ordination for women," and he certainly did not speak about the ordination of women priests, the Vatican spokesman said.

Pope Francis met members of the International Union of Superiors General, the leadership group for superiors of women's orders, May 12 and accepted a proposal that he establish a commission to study the role of New Testament deaconesses and the possibility of women serving as deacons today.

After some news outlets reported the pope was considering ordaining women deacons and comments were made about women deacons leading to women priests, Jesuit Father Federico Lombardi issued a clarification May 13. The Vatican spokesman insisted "it is wrong to reduce all the important things the pope said to the religious women to just this question."

Women and the diaconate "is a question that has been discussed much, including in the past, and that comes from the fact that in the early church there were women who were called deaconesses, who carried out certain services within the community," Father Lombardi said.

Pope Francis told the sisters that he thought it would be a good idea to form a commission "to take up this question again in order to view it with greater clarity," Father Lombardi said. "But one must be honest: The pope did not say he intends to introduce a diaconal ordination for women and even less did he speak of the priestly ordination of women. In fact, talking about preaching during the eucharistic celebration, he let them know that he was not considering this possibility at all."

In a video statement May 13, Missionary Sister of Our Lady of Africa Carmen Sammut, president of the International Union of Superiors General, said the sisters "were quite excited by the fact that Pope Francis did not leave any question out; he really wanted to answer each of our questions. "He was very strong about the fact that women should be in the decision-making processes and the decision-making positions of the church."

"About the diaconate," she said, the sisters "had proposed that there would be a commission. He accepted that proposal and has said that he would bring that forward so that it could be studied even more than it has already. And I hope that one day there will be a real decision about this."



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# U P and D O W N the D I O C E S E

**Adena** — St. Casimir Parish will host a May 30 community ecumenical memorial service, beginning at 9 a.m. Fallen soldiers will be remembered. Following the service, the Memorial Day parade will begin on Hanna Avenue.

**Athens** — Registration for the Athens Catholic community “Barnyard Roundup” vacation Bible school is open for children ages prekindergarten through sixth grade. Bible school will be held June 24, from 6-8 p.m. and June 25, from 9 a.m.-1 p.m. Singing, crafts, snacks, games and more will be part of the event, which will be held at the Holy Family Parish hall, which is located at Christ the King University Parish. Register online at <http://athenscatholic.org>, or telephone the parish office, (740) 592-2711.

**Beverly** — Donations of diapers, sleepers, etc., are being collected by St. Bernard Parish for a baby shower, which is being sponsored by Washington County Right to Life. Items can be taken to the church.

**Caldwell** — St. Stephen Parish will sponsor a parish social and bingo from 5-8 p.m., June 12, at the church hall.

Vacation Bible school will be held from 6-8:30 p.m., June 26 through June 30, at St. Stephen Church hall. Titled “Cave Quest – Following Jesus, the Light of the World,” preschool through fifth-grade children can attend. For additional information, telephone Tracy Saling, (740) 509-2034.

**Cambridge** — Christ Our Light Parish will sponsor a salad luncheon from 11 a.m.-1 p.m., May 20, in St. Benedict Church social hall. Tickets are \$7. For additional information, telephone the parish office at (740) 432-7609.

**Chesapeake** — St. Ann CWC will sponsor a rummage sale from 9 a.m.-4 p.m., June 4, at the church hall. Clean, usable household items and clothing donations are being accepted for the sale; children’s clothing is always in demand. For additional information on upcoming drop-off days, which will take place May 31 through June 3, telephone the church rectory, (740) 867-4434.

**Gallipolis** — “A Wilderness Adventure Through the Sacraments” vacation Bible school will be held from 6-8 p.m., June 6 through June 10, St. Louis Church St. John Paul II Parish Center. Songs, games, crafts, snacks and more will be part of the event.

**Ironton** — The 30th annual charity fair fundraiser, sponsored by St. Joseph Central High School, will be held May 28 through May 30, on the high school grounds, 912 S. Sixth St. A raffle will take place at the event. Tickets can be purchased by calling the school office at (740) 532-0485.

**Malvern/Minerva** — Tickets for an upcoming luck of the draw raffle will be sold by the St. Francis Catholic Order of Foresters/Men’s Club for \$20 each at St. Francis Xavier, Malvern, and St. Gabriel, Minerva, churches. The drawing will take place following the celebration of the 8:30 a.m. Mass, June 5, at St. Francis Xavier.

**Marietta** — The Basilica of St. Mary of the Assumption parishioners will collect baby items throughout the month of May, which will be given to Washington County Right to Life, to assist mothers in need. New or gently used gifts, suitable for a baby up to 18 months of age, can be taken to the basilica social hall. For additional information, telephone Barb Hintz, (740) 376-0551, or Patti Finkel, (740) 336-2110.

Beginning June 1, Cub Scout Pack 653 will have registration for students entering kindergarten for the next school year. A parent must accompany the child to meetings and events. For additional information, telephone or text Kelly Faires at (740) 336-2979.

**Martins Ferry** — The Daily Bread Center annual salad luncheon will be held from 11 a.m.-1:30 p.m., June 16, at St. Mary Central School auditorium, 24 N. Fourth St. Tickets for the luncheon cost \$6. For additional information, telephone Lil Laughman,



**A piñata is broken during a “Dia del Nino” celebration at the Basilica of St. Mary of the Assumption, Marietta. The Latino community celebration came after a Spanish Mass, celebrated by Msgr. John Michael Campbell, basilica rector. Games were played and a meal served in the basilica undercroft to mark “Dia del Nino” or “Children’s Day,” said Sister of Our Lady of Charity of the Good Shepherd Francisca Aguillon, coordinator of Hispanic ministry for the Diocese of Steubenville. Since 1925, “Dia del Nino” has been a national observance in Mexico, celebrated yearly on April 30, as a tribute to children. Children are recognized as an important part of society, so the day focuses on the importance of loving, accepting and appreciating children, Sister Francisca said. The Marietta celebration, which has occurred annually since 2011, educates the children on their parent’s culture, and urges them to embrace it, she added. (Photo provided)**

(740) 633-1839, or Dorothy Holler, (304) 218-4838.

**Mingo Junction** — St. Agnes Parish will sponsor a motor coach ride to see “Matilda the Musical” June 5. The show will begin at 1 p.m., at Benedum Center, Pittsburgh. The bus will depart immediately following the celebration of the 10 a.m. Mass, from St. Agnes Church. Cost for each ticket is \$75, and \$20 for the bus. For additional information or to make a reservation, telephone Father James M. Dunfee, pastor of St. Agnes Parish at (740) 535-1491, or email him at [frjmd1984@stagnesmingo.org](mailto:frjmd1984@stagnesmingo.org).

**Steubenville** — Triumph of the Cross Parish will host a “thank you open house” for Father Bradley W. Greer from 12:30-2:30 p.m., May 29, at Holy Rosary Church auditorium. Father Greer has been parochial vicar to Father Thomas R. Nau, pastor of Triumph of the Cross Parish and rector of Holy Name Cathedral, for five years, and has been named parochial vicar, effective July 1, to Father

Timothy J. Huffman, pastor of St. Peter Parish.

**Wintersville** — “Catholic Kidz Camp” vacation Bible school will be held from 9 a.m.-12:30 p.m., June 13 through June 17, in Blessed Sacrament upper Sargus Hall. Children, 3 years of age, and potty trained, through sixth grade, can attend. Cost is \$10 per child, \$25 per family of three or more. Days will include Bible stories, skits, crafts, music and snacks. Junior high and high school student volunteers can earn service hours; telephone (740) 317-3530. To register, by June 3, telephone the parish office at (740) 264-0868.

Life Line Screening will be held July 6, from 8 a.m.-5 p.m., at Blessed Sacrament upper Sargus Hall. Five screenings (four vascular and one osteoporosis) will be offered. Preregistration is required. To register, telephone (888) 653-6441, or visit [www.lifelinescreening.com/community-partners](http://www.lifelinescreening.com/community-partners).

## Around and About

**Cambridge** — Guernsey County Right to Life will sponsor a “Pro-Life Poster Contest.” The contest is for teens ranging in age from 13-19. First place will receive \$100; the poster will be on display at the Guernsey County Fair at the Pro-Life booth. For more information, telephone Joyce Day at (740) 489-5443, or email [jeffandjoyce@windstream.net](mailto:jeffandjoyce@windstream.net).

**Martins Ferry** — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry from 11 a.m.-6 p.m., May 20, at the council hall, 25 N. Fourth St. Takeouts will be available by telephoning (740) 633-0528.

**Steubenville** — In honor of Our Lady of the Sacred

Heart, Mass will be celebrated at 5:15 p.m., May 26; 5:15 p.m., May 27; the rosary will be prayed at 10:15 a.m., followed by the celebration of Mass, at 11 a.m., May 28, at the Daughters of Holy Mary of the Heart of Jesus Oratory, 700 Lovers Lane. Lunch, with reservations requested by May 20, will be served at noon; telephone (740) 346-2625.

**Wintersville** — Two Ridge Presbyterian Church will host the national and international gospel music group “The Kramers,” in concert, at 7 p.m., June 10, at the church, which is located at 1085 Canton Road. A freewill offering will be taken that evening and light refreshments will be served.



**St. Sylvester Central School, Woodsfield, students incorporated service projects while celebrating during the Diocese of Steubenville Catholic Schools Week this spring, said Robyn C. Guiler, principal. A "penny war" was conducted and classes collected money for the Monroe County Cancer Gas Card Program and to repaint the St. Sylvester Central School gymnasium. More than \$2,000 was totaled after the competition. Also, canned goods were collected for a local food pantry. Students with Shirley Brown, director of the Monroe County Cancer Gas Card Program, include Kyle Kemp, Caylin Calder, Viktorija Carden, Brayden Baker, Paul Yonak, Kade Demchak and Max Demchak. Counting canned goods are, in front, from left, Ava Wilson, Caydence Beckett and Leah Hutchison and, in back, from left, Grady English, Jayke Vinskovich, Luke Burkhart and Alexa Marley. (Photos provided)**

## Nominations sought by June 1 for individuals committed to serving others

NELSONVILLE — Do you know a visionary leader in your community? That person who has always gone above and beyond to make others' lives better? It's someone you know is a hero, but you wish everyone else did too. The Jenco Awards were created to honor these individuals, the people who work passionately in the service of others in Appalachian Ohio.

To honor them, the Jenco Foundation Fund committee is seeking nominations for the 2016 Jenco Awards.

The Jenco Awards, which began in 2002, are cash awards for individuals in Appalachian Ohio who have performed visionary leadership in the service of others in the region.

Nominations are sought from the public and must be postmarked or emailed by June 1. Nomination forms and additional information about the Jenco Awards are available at [www.AppalachianOhio.org/Jenco](http://www.AppalachianOhio.org/Jenco).

Founded in 2001 by journalist Terry Anderson, the Jenco Foundation honors Father Lawrence Martin Jenco, a Catholic priest who was kidnapped in Beirut, Lebanon,

while serving as director of Catholic Relief Services. Father Jenco was an inspiration to many, including fellow captive Anderson, because of his compassion and service to others, said Melody Sands, a member of the Jenco Foundation Fund committee.

The Jenco Foundation joined the Foundation for Appalachian Ohio in 2011 as an endowed fund to ensure that Father Jenco's legacy and the mission of the fund lives on. Today, the Jenco Foundation Fund Committee and FAO work together to celebrate Father Jenco's legacy by recognizing unsung heroes throughout Appalachian Ohio whose spirit lives on through their work.

The Foundation for Appalachian Ohio is a regional community foundation serving the 32 counties of Appalachian Ohio.

The Jenco Award recognizes individuals for their service contributions. Their service demonstrates direct, caring action that contributes to the quality of life of individuals living in Appalachian Ohio. Jenco awardees are celebrated for visionary leadership in the service of others. Their commitment to others is not simply a part

of their daily jobs; it is a passion.

Nominations are encouraged across areas essential to quality of life, including arts and culture, community and economic development, education, environmental stewardship, and health and human services. To watch videos showcasing the stories of past Jenco Award recipients, visit the Jenco Foundation Fund's webpage at [www.AppalachianOhio.org/Jenco](http://www.AppalachianOhio.org/Jenco).

"We know that citizens throughout our region have friends and neighbors who go above and beyond to serve others in their community," said Cara Dingus Brook, president and CEO of the Foundation for Appalachian Ohio. "The Jenco Award provides an opportunity for us all to nominate everyday heroes in our lives, recognizing

their visionary leadership in the service of others that goes far beyond their daily jobs."

For more information on the Jenco Foundation Fund, the Jenco Award and how to nominate someone, visit [www.AppalachianOhio.org/Jenco](http://www.AppalachianOhio.org/Jenco) or telephone (740) 753-1111. Gifts to the Jenco Foundation Fund are tax deductible and can be made in a number of ways, including cash, gifts in wills and life insurance. To make a donation, designate the Jenco Foundation Fund and mail to the Foundation for Appalachian Ohio, P.O. Box 456, Nelsonville, OH 45764. Donations can be made online, also, by visiting the online giving page and selecting the Jenco Foundation Fund when making a donation.

## Father Berrigan called visionary ruled by faith

NEW YORK (CNS) — Jesuit Father Daniel Berrigan, whose protests against government policies earned him multiple jail and prison sentences, was remembered as a "fierce, mischievous visionary," a "Beatnik Jesuit friend," a priest who "taught the sacrament of resistance," and a loving uncle ruled by faith, not fear, during his funeral Mass.

More than 800 people packed the Church of St. Francis Xavier to cheer the life of the Jesuit at a festive service May 6.

Father Berrigan, a poet, author and longtime peace activist, died April 30 at age 94.

The Mass was concelebrated by more than two dozen priests, including retired

Auxiliary Bishop Thomas Gumbleton of Detroit.

Jesuit Father Stephen M. Kelly prefaced his homily with a tongue-in-cheek welcome to members of the FBI, which was met with laughter and applause.

During his life, Father Berrigan's anti-war demonstrations and meetings were routinely monitored by the FBI.

Father Kelly recalled Father Berrigan and his late brother and fellow activist Philip as men who lived the Resurrection and challenged religious leaders to know "bomb-blessing has no place in Jesus' self-giving." He suggested their lives of radical witness made them candidates to be doctors of the church.

## Obituaries

**Lynn Sullivan** — a member of the Diocese of Steubenville Liturgical Commission and Music Committee — has died.

Sullivan, the daughter of Harold and Zita Connor Kessler, died May 2 in Evergreen, Colorado.

Born in Nelsonville, Oct. 19, 1950, Sullivan was a longtime resident of The Plains. After graduating from Athens High School and obtaining degrees from Ohio University, Athens, she taught music.

A member of St. Paul Parish, Athens, Sullivan served as a music minister and its director of music. As well, she served as a music minister at Christ the King University Parish, Athens.

Sullivan is survived by three children — Joshua, Tanya and Nicholas; a sister and brother and five grandchildren.

**Dennis M. Biedenbach**, 66, Lewisville, St. John the Baptist, Miltonsburg, April 26.

**Kathryn Krulcik Cesario**, 95, Dillonvale, St. Adalbert, April 29.

**Hazel Vereb Dull**, 89, St. Clairsville, St. Mary, Martins Ferry, May 2.

**Mary V. Strahler Grasley**, 90, the Basilica of St. Mary of the Assumption, Marietta, May 4.

**Carmen Yglesias Hartleben**, 89, Stockport, St. Bernard, Beverly, April 28.

**Clara M. Johnson**, 73, Wintersville, Holy Family, Steubenville, May 12.

**James MacGregor**, 70, Triumph of the Cross, Steubenville, May 4.

**Christopher L. Norton**, 51, St. Francis Xavier, Malvern, May 3.

**Frank Porco**, 83, Steubenville, Holy Family, May 10.

**Matthew H. Singleton**, 52, Woodsfield, St. Sylvester, May 7.

**Jenny L. Montello Stanko**, 89, 709 North Zane Highway, Martins Ferry, St. Mary, May 8.

**Winifred H. Strauss**, 93, Waterford, St. Bernard, Beverly, April 25.

**Richard A. Treglia**, 80, Mingo Junction, St. Agnes, May 6.

# In first DPSC report for 2016, 40 parishes have bested goals already



*“Give to the Most High as he has given to you”*

(Sir 1:12).

— 2016 Diocesan/Parish Share Campaign theme



Bishop Monforton

Diocese of Steubenville Bishop Jeffrey M. Monforton said of the 2016 Diocesan/Parish Share Campaign:

*“The generosity of the parish communities in our beloved diocese is proof positive of the deep compassion we have in our hearts for one another and our neighbors. Thank you for enabling us to share the Good News of Jesus Christ.”*

And, Msgr. Kurt H. Kemo, diocesan vicar general, Wintersville parishes pastor and DPSC director, said:

*“The theme of this year’s DPSC is: ‘Give to the Most High as he has given to you.’ The people of the diocese in giving back to the Lord have once again demonstrated their love for the Lord. It is good to see that so many people do not take the Lord’s gifts for granted, but give back so generously.”*

Martin B. Thompson, DPSC associate director, reminded:

- make a pledge or one-time gift to the DPSC by completing the DPSC pledge card mailed to your home or available at your parish;
- return the pledge card to your parish pastor;
- pay the pledge or one-time gift to the DPSC by personal check (made payable to the Diocese of Steubenville DPSC), with cash
- or use a credit card or automatic fund transfer from your checking or bank account at [onlinepayments.diosteub.org](http://onlinepayments.diosteub.org).

Direct questions on the DPSC to Thompson, at the chancery, 422 Washington St., Steubenville, Ohio, or P.O. Box 969, Steubenville, OH 43952; telephone (740) 282-3631 or email [mthompson@diosteub.org](mailto:mthompson@diosteub.org).

- To date, 4,042 pledges have been made to the 29th annual DPSC;
- 25.88 percent of the diocese’s census families have pledged to the campaign;
- The average pledge of \$406.65 is up from last year’s \$397.40.

<i>Parishes</i>	GOAL	AMOUNT PLEDGED	% OF GOAL
<b>MOTHER OF HOPE DEANERY</b>			
ST JOSEPH AMSTERDAM	14,756.00	16,295.00	110%
ST TERESA CADIZ	17,732.00	26,830.00	151%
OUR LADY OF MERCY CARROLLTON	16,244.00	15,925.00	98%
ST MATTHIAS FREEPORT	4,588.00	5,390.00	117%
SACRED HEART HOPEDALE	9,424.00	22,550.00	239%
ST FRANCIS XAVIER MALVERN	21,452.00	13,190.00	61%
ST GABRIEL MINERVA	22,568.00	21,250.00	94%
ST AGNES MINGO JUNCTION	33,356.00	20,160.00	60%
ST MARY MORGES	8,556.00	7,520.00	88%
ST JOHN FISHER RICHMOND	12,772.00	15,735.00	123%
HOLY FAMILY STEUBENVILLE	46,252.00	74,859.00	162%
TRIUMPH OF THE CROSS STEUBENVILLE	64,976.00	116,356.00	179%
ST PETER STEUBENVILLE	48,608.00	41,069.20	84%
ST FRANCIS TORONTO	20,460.00	34,035.00	166%
ST JOSEPH TORONTO	15,872.00	27,855.00	175%
BLESSED SACRAMENT WINTERSVILLE	47,988.00	106,952.00	223%
OUR LADY OF LOURDES WINTERSVILLE	12,028.00	15,880.00	132%
<b>MOTHER OF HOPE DEANERY TOTALS</b>	<b>417,632.00</b>	<b>581,851.20</b>	<b>139%</b>
<b>NATIVITY OF MARY DEANERY</b>			
CHRIST THE KING ATHENS	36,332.00	39,425.00	109%
ST PAUL ATHENS	36,952.00	42,992.00	116%
ST ANN CHESAPEAKE	17,236.00	NO REPORT	0%
ST LOUIS GALLIPOLIS	30,504.00	23,670.00	78%
HOLY CROSS GLOUSTER	9,672.00	5,100.00	53%
ST JOSEPH/ST LAWRENCE IRONTON	46,376.00	154,845.00	334%
ST MARY NELSONVILLE	7,812.00	8,067.00	103%
ST MARY PINE GROVE	3,100.00	5,300.00	171%
SACRED HEART POMEROY	18,104.00	13,959.00	77%
<b>NATIVITY OF MARY DEANERY TOTALS</b>	<b>206,088.00</b>	<b>293,358.00</b>	<b>142%</b>
<b>PRESENTATION DEANERY</b>			
ST CASIMIR ADENA	12,276.00	22,200.00	181%
ASSUMPTION BARNESVILLE	24,552.00	19,920.00	81%
ST JOHN BELLAIRE	22,444.00	27,088.00	121%
ST ANTHONY BRIDGEPORT	10,788.00	12,905.00	120%
ST JOSEPH BRIDGEPORT	17,980.00	20,525.00	114%
ST FRANCES CABRINI COLERAIN	18,104.00	17,445.00	96%
ST ADALBERT DILLONVALE	15,252.00	22,755.00	149%
ST MARY MARTINS FERRY	20,088.00	26,195.00	130%
SACRED HEART NEFFS	10,292.00	10,900.00	106%
ST JOHN VIANNEY POWHATAN POINT	3,472.00	4,300.00	124%
ST MARY SHADYSIDE	11,284.00	14,170.00	126%
ST MARY ST CLAIRSVILLE	67,952.00	140,375.00	207%
ST MARY TEMPERANCEVILLE	6,200.00	1,587.00	26%
ST JOSEPH TILTONSVILLE	14,260.00	25,395.00	178%
ST LUCY YORKVILLE	5,704.00	9,605.00	168%
<b>PRESENTATION DEANERY TOTALS</b>	<b>260,648.00</b>	<b>375,365.00</b>	<b>144%</b>
<b>VISITATION DEANERY</b>			
CORPUS CHRISTI BELLE VALLEY	8,680.00	11,620.00	134%
ST BERNARD BEVERLY	24,924.00	25,830.00	104%
ST STEPHEN CALDWELL	31,372.00	36,150.00	115%
CHRIST OUR LIGHT CAMBRIDGE	67,084.00	37,203.00	55%
ST MICHAEL CARLISLE	8,184.00	10,050.00	123%
ST JOHN CHURCHTOWN	18,352.00	NO REPORT	0%
IMMACULATE CONCEPTION FULDA	18,476.00	15,375.00	83%
ST HENRY HARRIETTSVILLE	8,060.00	9,300.00	115%
ST AMBROSE LITTLE HOCKING	36,580.00	55,800.00	153%
OUR LADY OF MERCY LOWELL	19,592.00	23,015.00	117%
ST MARY MARIETTA	83,824.00	131,596.00	157%
ST JAMES MCCONNELSVILLE	10,044.00	14,624.00	146%
ST JOHN MILTONSBURG	2,728.00	5,185.00	190%
ST JOHN BOSCO SARDIS	1,984.00	3,725.00	188%
ST SYLVESTER WOODSFIELD	15,748.00	13,635.00	87%
<b>VISITATION DEANERY TOTALS</b>	<b>355,632.00</b>	<b>393,108.00</b>	<b>111%</b>
<b>GRAND TOTAL ALL DEANERIES</b>	<b>1,240,000.00</b>	<b>1,643,682.20</b>	<b>133%</b>